578 and compel him both to right the wrong done and to give
602 compensation.

When he has complied with every demand, the powerful
627 man now asks his weaker opponent to declare this publicly. When that is done, he ties a white cloth, *šowra*, to a stick or spear, just as was done with the black material before, and makes a circuit of all the camps in the vicinity, waving his flag and crying:

"We have done our duty, *kazejna lâzemna*."

This he does in order to inform all the wronged one's relatives that a reconciliation has been effected, for otherwise he might be attacked by some of them. Moreover, he wants all his fellow tribesmen to know that no further reproach may be brought against him.

703 A white flag is also flown by a grateful enemy in honor
577 of his benefactor. Whoever on a raid or in a fierce fight or when being pursued has been saved from certain death, on his return flies a white flag in front of his chief's tent and says:

"So-and-So — may Allâh whiten his face! — on a day when life was nearing its end and death was stepping forward, saved the neck which moves here before you. Oh, may Allâh whiten his face! *Flân bajjaz allâh wağheh jowm akfat al-ḥajja w-akbalat el-menijje fakk ar-rukubat al-mâlijje.*"

Then two of the assembly stand up, inquiring: "Whose is the white flag flying here? *lemin hal-bêża al-mabnijje.*"

"It belongs to So-and-So, may Allâh whiten his face!"

"We testify that he is deserving of a white flag. He is a brave youth who acted, as he did, with deliberation. Hail to him, by Allâh himself! *Jistâhel al-bêża ṛlâmen 'ana-lha w-hejh hejh jâ lallâh.*"

From the chief's tent the news of the honored man's deeds spreads through the whole camp, the guests present, of course, bring the news to other camps, and before a month is out the main topic of conversation at all the camp fires for hundreds of kilometers around is the story of how X has saved Y from certain death.

BEGGARS; LOST ARTICLES

●735 There are no beggars among the Rwala. An impoverished man is helped by his kin, his clan, and the chief. And yet sometimes beggars are to be seen walking through the camps.

They are of the Ṣlejb and Šarârât tribes. Such a pauper, *ẓa'if*, comes to the women's compartment in the tent and whimpers: 735 ●

"O mistress of this tent! behold, I am, by Allâh himself, naked and my family hungers. Therefore I come to Allâh and to this tent; *w-ana ǧâj jamm allâh w-jamm hal-bejt.*"

If there is want in the tent, too, or if they are not willing to give anything, they simply say:

"Run along, we have nothing to give! *ḳawṭer mâ 'endana šieu.*"

A chief could not, of course, let a beggar go away in that manner, and other Rwala also try to do as much as they can for him. They do it, partly from love of Allâh, *lâhijje*, partly because they like to hear the beggar's thanks and hope that their charity may be extolled elsewhere, *ješkor w-jeḏkor.*

To conceal a lost article is not considered dishonest as long as nobody calls for it. The finder is not required to search for its owner; he must search for his own property. 425 626

Many things get lost during the migrations. The camels laden with tents, furniture, rugs, garments, etc., rub against each other or against bushes, roll in the sand, start trotting suddenly, and lose one parcel after another of their load all along the route. Many of these lost things can be easily hidden and appropriated for the finder's own use, as the dress and personal effects of the Rwala and the furnishings of their tents are almost without exception similar in their appearance. It is hard to prove that this or that article does not belong to the person in possession. A dishonest person or one who has no fear of Allâh will not return what he has found even when asked to do so by the owner himself. The latter usually either hires a public crier or, mounting a horse or camel, himself rides slowly through the camp in the evening when all the people are in their tents, shouting: "Oh, thou who hast seen such and such a thing and esteemest Allâh more than that which thou hast concealed! O thou who wilt keep quiet about a thing of no value, be careful that thou takest it not for that which is dear to thee, that the place where thy camels rest at night will not be left empty; and that thou mayest not call for help with no man willing to hear thee! *Já min 'ajjan aš-ši al-flâni w-hw jeḏkor allâh 'an al-ṭaba' já ḍâmen al-bâli ta'awwaṣteh bel-ṭâli jaṣbaḥ mrâḥak ḥâli tṣiḥ w-lâ lak wâli.*"